first impetus of their emancipation the Jews flocked to journalism and played a considerable part in that profession. But there was never any distinctively Jewish quality in their contribution (it is difficult, indeed, to see how there could be): and the new conceptions and ideas which they introduced became common property before long.

The rapidity with which the Jews grasped the potentialities of the new instrument may be realised from the fact that in the seventeenth century two Jewish newspapers were established in Amsterdam—one in Spanish and one in Yiddish. The former, at least, was probably intended to cater for a wider circle. Yet for Jews to engage in general journalism was as yet impossible* It is true that Oliver Goldsmith writes of a Jewish journalist in 1771, in his *Haunch of Venison.* But this instance, if not jocular, was isolated: and from certain points of view the earliest English journalist in the modern sense was Lewis Goldsmith, a violent pamphleteer of the Napoleonic era, whose daughter married the great Lord Chancellor Lyndhurst and founded a famous salon.

It was in German journalism that the influence of Jews in the early nineteenth century was most pronounced, and they made a permanent mark. In particular, the contributions of Marx to the *BTieinische Zeitung,* and the brilliant feuilletons contributed from Paris by Heine and Borne (in particular to the *Augsburger Zeitung)* aroused the German periodical press from its traditional pompous lethargy, and set a fresh example for European

(above all Central European) journalism as a whole.
In Austria, L. A. Frankl and particularly Ignaz KLuranda,
in his audacious *Grenzboten,* performed a somewhat
similar function, though with more explosive objects.
It is significant that, once this semi-subterranean
periodical had achieved its end and a constitution had
been granted, Kuranda founded the *Ostdeutsche Post,*
which was of conservative tendencies and even over-
emphasised the Pan-German standpoint. This in turn